

A N
E S S A Y
O N
External Remedies.

Wherein it is Considered,
Whether all the CURABLE DISTEMPERS
incident to Human Bodies, may not be
cured by OUTWARD MEANS.

Founded upon the certain *Experience*,
Observation, and *Practice*, both of Antients
and Moderns. Where it is also made plain
by Simple Mechanical Reasonings, that it is
not absolutely necessary for Medicines to be
communicated by the Mouth, as Aliment, or
common Nourishment. Together with the
Methodical Prescriptions, or particular Manner,
of Curing the said Distempers.

To which is Added,
Some Thoughts on the Manner of CHIRURGICAL
REMEDIES Operating in *Wounds* and *Ulcers*, or
other common Applications in *Surgery*; that from
manifest Observations in Practice it seems highly
probable, they operate after the same manner as
when taken at the Mouth.

By P. KENNEDY, *Chir. Med.*

L O N D O N : Printed for Andrew Bell at the Cross-keys
and Bible in Cornhill. 1715.

THE GREAT
WATSON'S
PAIN EXPELLER

External Remedies

WATSON'S
PAIN EXPELLER

Prepared by C. T. Watson, M.D.

Founded in 1850

WATSON'S PAIN EXPELLER

Is a powerful

remedy for

all kinds of

pain, and

is the only

remedy of the

kind that

can be used

in all cases

of pain.

It is the

only remedy

that can be

used in all

cases of

pain.



THE PREFACE.



O sooner a Book comes to appear in publick, than that we immediately make an Enquiry, or naturally ask, Who is the Author of it? And according to the Esteem we have for him, or the Character which is given by others, so we generally, or for the most part, esteem and value his Writings. Yet this we frequently find to be very fallacious; since nothing is more precarious, or oftentimes more false, unjust,

A 2 or

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or uncertain, than the common Character of a Man, when taken from others ; for if they thoroughly are acquainted with him, they in all probability must either be his Friends, or his Enemies, and thus readily they will be apt to give him a better, or a worse Name, than he truly deserves. And even where we give our selves the trouble of examining, we rather choose to see, feel, and judge, by the Brains and Senses of others, than by our own.

It is nevertheless very just, that we should make some enquiry after those with whom we have the least Concern, or Business ; and yet more particularly of Authors, who in some measure pretend to dictate or (at least) as they believe, to advance such Notions as may be beneficial, by giving some further
Light

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Light, or Knowledge, to the rest of the World.

It is a very hard matter however (as Mr. Comley very well observes) for a Man to write well of himself; and for this Reason, if I thought it would be as satisfactory to the Publick, I should very willingly decline it; tho' it has been a Practice amongst some of the best of Writers; such as the famed *Cardanus*, *Prosper Alpinus*, *Sydenham*: and Mr. *Boerhave*, in his Orations, tells us of his Education, and all the Masters from whom he learned. *Pitcairn* also, in the Beginning of his Book, gives us a Hint of his being Professor at *Leyden*. And were it more in use, it probably might be no disadvantage to deserving Authors, and perhaps more acceptable to the Reader, than to have it from other uncertain Hands.

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For it is not unknown, that there are, and always have been, many malicious People in the World, and that even the wisest and best of Men, and Authors, have still had their * Enemies. And this too seems very necessary ; since if there were none of these, there would probably be no such thing as Friends ; these being Opposites, as

* It is not unworthy our Observation, that *Galen* himself (as well as many of the rest of the Antients) was persecuted, or very much hated, and envied, by his Cotemporaries, the *Roman* Physicians, who finding that his Knowledge surpassed their own, they in derision called him λογίατρος, a talkative Man, or one full of Words, by way of Reproach, as that he understood the Theory better than Practice ; so that he was forced to leave *Rome* for some Years, and returned to his own Country of *Pergamo*, until the Emperors *Marcus Aurelius* and *Lucius Verus*, who having heard of him, sent for him to come back to *Rome*. *Lib. de Pæcognitione*. Thus also *Sydenham*, *Wiseman*, &c. were treated.

Good

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Good is to Evil, or as Happiness is to Misery. And tho' I thought to have taken further notice of some such carping, or barking, silly People ; yet shall at present spare them, for the sake of the more Knowing and Civilized : For Cavils are endless ; or find a Whore without an Excuse, and hang her. Neither are these things worthy the being taken notice of, which are spoken behind Backs, or would be declined, if Face to Face.

I shall only then endeavour to satisfy the World, by giving them some brief or short Account of my Studies and Application, since there is a Justice due to our selves, as well as to others ; and therefore I hope that nothing here will appear to be Vanity or Ostentation. The common Rules of Modesty however engage me to say no further

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ther of my Parents, than that I have no reason to be ashamed of them ; tho' from their Liberality towards the Publick, there remain'd no plentiful Fortunes for their Children. My Education nevertheless has been regular, having first studied Surgery and Pharmacy at home for some Years ; I then afterwards went for my better Improvement to the Hospitals of *Flanders* and *Paris* ; but not being as yet satisfied, or desiring to know the various Methods of Practice in different Places, or Countries ; I went from thence to those of *Florence*, *Rome*, *Bologna*, *Venice*, and *Padua*, in most of which Places I staid for some considerable time ; but more especially in the Hospitals of the four first mention'd ; closely applying my self to Surgery, Physick, and Anatomy ; when after having remain'd several Years

in

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in those Parts, I from thence returned through *Germany* to make some Abode at *Leyden*, *Utrecht*, and *Amsterdam*, where I also spent some time in the Studies of *Physick* and *Anatomy*; which latter, after my Applications in the foresaid Hospitals, I finished under the Ingenious *Ruyss* and *Rome*; after which I inclined to return to my own Country of *Great Britain*; and choosng to live in the Metropolitan of our Island, I came here to *London*, where I have resided and practised this four or five Years; so that if I have applied or made a right Use of this Education, it will be best known by what I have laid down in the following Treatise.

And if these few Sheets are favourably received in the World, it may probably encourage me to endeavour to serve the Publick with

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with something which perhaps may still be more useful ; not desiring too great Noise, and Hurry of Business, until I have finished such a System, as I hope, or flatter myself, may be of some Use, or tending towards the general Benefit of Mankind, as well as to my own particular.

And undoubtedly there must be some such thing as just Reasoning, or true and useful Writings ; but if this is found to be false, I shall be glad they instruct me and the World of my Errors, or that they mend it who find it so.

As to the little Credit which may be given to my own particular Practice and Assertions, it is what shall not much trouble me ; but have given the fewer of them for that Reason ; having founded most
of

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of what I have proposed in the following Treatise, upon the Practice, Observation, and Experience, of the best of the Antients and Moderns ; such as, it is presumed, none who are knowing in the Profession, will deny to be good *.

As to the Name, or Distinction, upon the Title Page, of *Chyrurgo-Medicus*, I doubt not but that it will appear somewhat new, and uncommon to us ; tho' all the best of the Antient Writers were such ; as *Æsculapius*, *Hyppocrates*, *Celsus*, *Aquapendence*, *Hildanus*, &c. And even amongst the Moderns at this present Time, it is very well known,

* N. B. That one good Observation is worth twenty bad ones, and that this Treatise contains the Practice with the Theory, or the latter is founded upon the first ; for were it altogether Practice without Theory ; it might then properly be called Empiricism or Quackery, from

ἐμπειρία.

especially

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especially to those abroad, they being both Physician and Surgeon. But tho' we might justly range all practical Anatomists amongst the former; yet it shall suffice me to mention the few following, who take upon them, or are invested with the proper Title of *Chirurgo-Medicus*; as, the Signiors Dr. *Zamboni* and *Archisi*, at *Florence*; Dr. *Rom*, the famous *Lithotomist*, at *Amsterdam*; as also Dr. *Pitcairn*, who was one of the *Chirurgeons Company* of *Edinburgh*. Neither can I see how even the best, or most famous of those Physicians, who practise *Midwifry*, or any other principal Operation in *Surgery*, how I say properly they can deny that Name? *Celsus* indeed was of Opinion that they were inseparable. But to this I have already mention'd, it's probable we might also very justly add *Malpighius*,

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ghius, du Verney, Ruysb, Arskin, &c.

As to the further Particulars of this Treatise, such as the Method, practical Authorities, Language, and the like, I shall wholly refer my Reader to the *Introduction*, very necessary to be read, being it may much confirm, assist, or contribute, to give a better Impression of the rest.

I shall only add, that having published this as a Specimen, or Part of a Work I formerly proposed for the common Benefit of the Publick, it will be a very great Satisfaction, if this is found any way acceptable or useful; but believe it to be the best Trial of Approbation, by doing the rest by Subscription; especially since I propose some further Benefit to Mankind, than just only the writing so much, as
purely

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purely to serve my self, or my own private Interest, by getting into great Business, and so to leave off. And being no Man can be of great Use in this Way, without a considerable Loss of Time, and consequently will in some measure oblige him to neglect so full a Practice; therefore some proportionable Recompence seems altogether reasonable, without which I think it the most adviseable to decline it, and not to give my self the trouble of finishing or compleating the rest; since it will appear to be a disapproving of the Design, which I desire not to be encouraged, unless the Publick are of opinion, that it may prove as useful to them, as to my self; and may possibly be as easily performed as this, which at first appear'd to some as an Impossibility; but as when *Columbus* first found out *America*, after him every

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every one could do the same.

The rest, if acceptable, for which I shall give Proposals, will be as follows.

I. A Treatise to contain all the Distempers incident to the Human Body, each in particular to be reduced to a few Heads in Surgery ; founded upon Observation, Practice, or Experience.

II. The General Reason and Cause of all Distempers incident to the Body, together with the general Method of Cure ; and this to be contained in so small a Space, as probably not to exceed half a Sheet of Paper ; mechanically explain'd, or so simply and plainly, as that it may be understood

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stood by the meanest Capacity.

III. Some Discourses, or Observations upon the Simplicity of Physick, and Medicines in general.

IV. Of Specifick Remedies, *Arcanums*, or *Nostrums*, &c.

V. Particular Remarks upon some other very curious Subjects.

N.B. *That the Author of this Treatise inclines as much to the bringing of Physick to an Esteem, or for the raising of it to the highest Pitch of Grandeur, as any Man; yet that, he believes consists in the bringing of it to the greatest Certainty, or plain Demonstration, and not in the Confusion of Words, Medicines, or Practice.*



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The INTRODUCTION,

IN which is contain'd the Usefulness of the Subject, with some of Mr. Boyle's best Observations on the Porosity of Bodies: And more to illustrate or strengthen what is advanced in the rest of the Treatise, the different external Methods of other Countries is observed; several of the Antients are also quoted, shewing the various outward Cures used by them; with an Account of the Method of the Book. Page 1

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E R R A T A.

F O R Hypocrates read Hippocrates. For Phtisick read Phthisick. For Plurisy read Pleurisie. Page 2. for Glanders read Glands. P. 28. for Secertions read Secretions. For Epispasticks read Epispastics. P. 38. l. 8. for Part read Parties. P. 53. for fibuous read fibrous. P. 72. for Podagrocum read Podagricum. P. 73. read Sydenham. P. 76. read except for accept. P. 82. for Papau read Papav. P. 93. for Chollick read Cholic. P. 119. read Aq. Calc. before Ol. Tart. For Prostrate read Prostate. P. 142. l. 4. for Powders read Powers.



THE INTRODUCTION.

HAVING for some time considered the many Inconveniences which happen, or the Misfortunes that some distressed Patients lye under, either from a Weakness or Squamishness of the Stomach, or their nauseating to take any Medicines by the Mouth ; or from the Acidity, or viciousness, of the Liquids, or Juices, in the *Primæ Viæ*, Stomach, or Intestines ; which may in some measure spoil, or retard, the good Effects, even of the best of Medicines, before they can arrive to the Blood : As we see that *Mercurius Dulcis* becomes corrosive only being exposed to open Air.

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Or whither from some Obstruction of Ducts, Channels, Lymphatic Vessels, or Glands, either in the Guts, or Misentery, so as to obstruct a free Passage to the Blood ; or in some way to hinder the common Effects of Medicines which are communicated that way. As we frequently observe, that all the *Mercury* we can give by the Mouth, has not the usual Effect of causing a Salivation ; but recourse must be had to external Unction, or Fumigation, which fails not to answer the purpose intended. Neither is it to be doubted, that oftentimes we lye under the same Inconveniencies with other Medicines, though not so visible in their Effects, and consequently will be as ineffectual in other Distempers.

From all these different Considerations, as well as from the different and various Opinions, and Practice, of many of the Antients, as well as Moderns, I thought it could not but be of singular Use to the Publick if it were made plain that all these Deficiencies may be supplied by some other way or means.

As by shewing, that there are external Remedies, or Succedaneums, to be used for the Cure of the Distempers incident to the Body ; or to answer all the Intention

tentions of any Medicine given at the Mouth.

I doubt not then but that all the Sons of *Æsculapius*, or those who Study and Cure the Infirmities of Human Bodies, will accept of this small Treatise, as design'd for their further Convenience, and Interest, as well as for the common, or general Benefit of Mankind, hoping it may be useful to both.

As to its Use, it cannot but seem very plain and obvious to every Man, even of the meanest Capacity, since all, or most, of what I have here advanced, is founded upon certain Observation and Experience, which can never vary, but will always be the same.

Thus the unalterable Practice of the Divine *Hypocrates* was founded. The little Theory I advance is drawn from Obvious and Undoubted Consequences, or plain Mechanic Principles, known almost to every one.

If the Observations then be allow'd of for Truth, the Usefulness of it cannot but seem very clear and apparent to all Men; since if we can thus effectually communicate Medicines by external Means, so as to forward or force all the Secretions of the Body; or

The Introduction.

in a word, to cure all the Diseases incident to it, by outward Means, it must, no doubt, be of considerable Use to Mankind, and a great Help to the more easy or better curing of Human Infirmities, especially when they do not yield to internal Medicines, as frequently happens.

Neither can we much doubt, but that sometimes some of the Glands, or Passages, may be so stopped, as to hinder the *Mercury*, or Medicine, from doing its proper Office ; in which Case, there can be no other Help, but by outward means : And of this we may frequently judge, from the unsuccessfulness of Medicines ; besides that, oftentimes there is a very change in the method of giving them is of very great Use. Much more might be said in favour of what is here observed : But let this I have already said at present suffice.

Neither ought it, I think, to be received by the Physicians for a thing so contrary to their Interests, as some may imagine ; since the Prescriptions are so formal, and are made so, upon that account, which otherwise I could have made much more simple, and thus too, they may find their external

nal Applications as profitable, as when otherwise given ; neither can I see that the giving of Things by the mouth, any more entitles a Man to the being a Physician, than if communicated by the Pores of the Skin, or any other way *.

This Treatise is not design'd, or ought it to be consider'd, as a finish'd Piece, but rather as an Essay, Introduction, or Foundation for a more compleat Work ; since there has never, as yet, any thing been attempted of this kind.

The greatest Authority, and most Observations, or Experiments, that I have found writ to this purpose, in any particular Author, is in the Honourable and most Ingenious † Mr. Boyle's Works, in treating of the Porosity of Bodies : Where he shews that even Gems are porous, from their formation of fluid Particles, which are of a determinate

* Floyer and Baynard, upon Cold Bathing, as also Fuller's *Medecina Gymnastica*, though both Excellent and Useful Books, yet either of them, I think, might reasonably give more Umbrage to the Physicians than this ; which may be accounted a Help upon extraordinary Occasions, or used at the *Ne plus ultra*, since I myself nevertheless practice by giving Medicines at the Mouth.

† Mr. Boyl of Porosity of Bodies.

size, and shape, and must consequently leave Pores betwixt them.

That the
hardest Bo-
dies are po-
rous.

He is of Opinion, that all Bodies, even the very hardest, are porous, from considering their specifick Gravities, or their difference of Space, Bulk, or Weight; such as Metals, &c.

He also observes, that Stone Jugs, as hard as Flint, and that strike Fire, have their Pores, and are penetrable by the most subtile parts of Spiritous Liquors; so also by Oyl of Turpentine, Cyder, &c. And that Natural Stones are porous, is proved from Waters draining, or sweating through them. In *Turkey* there is a common Grey Stone they very much use in this manner, to drain their drinking Water thorough, for the better cooling and purifying of it.

Of the Poro-
fity of Ani-
mal Bodies.

But as to the Porosity of Animal Bodies, Mr. *Boyle* very well says, that of whatsoever parts we suppose them to be made up, yet we cannot imagine them to be so exactly united, as not to leave Pores, or Intervals, betwixt them; whose number and variety must be very great: Neither is this at all to be doubted among the finest and smallest of Fibres, in the most delicate Texture of

Mem-

Membranes, or Tunics, in the minutest of Vesicles.

Mr. Boyle also observes the Porosity of Animal Bodies, from their consumption of Nourishment ; and that it must be the Porosity of young Animal Bodies, which admits and receives the Nutrition for their Growth and Increase : Of which Sweat and insensible Transpiration, is yet another Argument. *Sanctorius* observes, five Pounds out of eight (of the Aliment we take) to be carried off, or thrown out that way, as also by the Pores of the Membranes of the *Aspera Arteria*. Our Author also takes notice of the porousness of Leather, in passing Quicksilver through it ; and tells us, that he passed it through the Skin of a Man's Arm when tann'd : Which according to *Malpighius*, he says, must be the Excretory Vessels of the *Glandulae Miliare*s. Eggs too diminish in weight, and exhale their moisture through the Pores of their Skins and Shells.

But yet further to confirm the Porosity of Membranes, he shews, that the Bladder of a dead Animal appears to be full of them : For if Salt of Tartar be put into a Bladder, and then that it be immersed in Water, enough of it will

The Introduction.

penetrate the Bladder, so as to dissolve the Salt, and render it liquid. Sugar too, may be thus dissolved, tho' much more slowly.

So Salt Brine, or Vinegar, very easily pierces through the Pores of Shells of Eggs.

He also tells us, that a Physician of his Acquaintance, used to be affected with a Giddiness from the Use of Sack Glysters.

Of Giddiness
from a Sack
Glyster.

And that a (a) Virtuoso he was acquainted with, only by taking another by the Hand, which was gently besmear'd with Oyl, it gave him three or four Stools presently.

Of Oyl upon
the Hands
to cause
Purging.
Mr. B.

It is also worthy Observation, how very soon that bruised Blood is exhaled through the Pores of the Skin.

Mr. Boyle urges further the Porosity of Animal Bodies, by their easy reception of *Effluvia* from without, as from contagious Distempers, malign Fevers, Pestilence, Small Pox, *Lues &c.* He

(a) N. B. That though Mr. Boyle is said to have been imposed upon in some particulars; in being too credulous; yet none can at least deny, but that in the general, all the Subjects, or Opinions, he advanced, or writ upon, were most Reasonable.

affirms

affirms likewise to have frequently cured Agues with a mixture of (b) Currants, Hops, and Bay Salt, applied to the Wrists. And still more to confirm his Doctrine of Porosity, he brings in and tells us of the Power of Amulets ; as Blood-stones ; or the Moss of dead Mens Sculls for the same Use : So *Helmont's* Trochiscs of Toads for the Plague, &c. He observes too, that the Smoke of Brimstone, Sal Armoniac, and Lime, passes through the Pores of Leather, and tinges Copper, without discolouring of the Leather, even tho' double.

Mr. B's Cure of Agues by Episcarpiums.

Of Amulets ; as Blood-stones, &c.

He also relates to us, that a Gentleman of his Acquaintance, having a Perforation in the Thorax, (occasion'd from a Wound) was wont to inject medicated Liquors frequently to cherish the Parts, and wore a silken Bag stuff'd with Aromatics upon the Orifice, he not only had the Taste of the Liquors in his Mouth, but the Aromatic Bag, when fresh, would perfume his Breath in Respiration. *Galen* too observes,

Aromatics used to a Wound, perfumed the Breath.

(b) I am very credibly informed by my Friend Mr. H---r Apoth. that both Dr. *Havers*, and *Flemming*, frequently ordered the same.

that

that Honey and Water being injected into the *Thorax*, has been discharged thorough the *Aspera Arteria* by Coughing. Mr. *Boyle* too takes notice of white curdly matter being betwixt the *Pleura* and intercostal Muscles, which, as he thinks, was the occasion of a Cough, and transmitted to his Lungs by some noxious *Effluvia*.

It is also very probable, that the Hydropic Humours of the Abdomen, are this way transmitted by the Pores of the Skin. This is confirm'd by cutting out an Eye; the Aqueous Humour soon evaporates, when it has not any more supply.

Our aforesaid Author likewise relates, that a famous Surgeon and Anatomist, having a Patient who was ill of a Dropsy, judged to arise from a Schirrus of the (c) Spleen, by applying of a large Sponge, dip'd in quick Lime-water, to the region of the Spleen, the Schirrus was dissolved, and the Hydropic Humour evacuated. To which Mr. *Boyle* adds some very good Experiments, or

Dropsy and Schirrus of the Spleen, cured by a Sponge dipt in Lime-water.

(c) This seems some what incredible, yet if we consider that Salts, or *Lixiviums* may be communicated to the Blood by the Pores, they may also in time, dissolve the Humours beyond Expectation.

Ob-

Observations, upon the Porosities of Bones, how very apt they are to receive Moisture from the Air, and by that means very much increased in their Weight.

This is most of what I have observ'd to be writ upon this Subject, which is in any way material, and rather serves to prove the probability of Things being communicated that way, than any thing else ; and have rather mentioned these few Observations of this great Author, to give a greater Sanction, or the better to strengthen what I have observed in the following Sheets, than that I think it any way necessary to them, being all writ before I read this part of the Honourable and most Ingenious Mr. *Boyle*, which seem to be only as some scatter'd Thoughts done by him, without any particular Design, or further Intent.

For though some Authors have told us, or mention'd, some external Remedies for the Cure of some particular internal Malady, yet none, I think, before this, has ever been so bold or daring, as to pretend to write any Method, or Essay, for Curing of all the Distempers of the Body by outward means ; which I doubt not may at first seem very fur-

surprizing, yet, if duely consider'd, may perhaps meet with a more kindly reception, especially where the Party does not imagine, or think it against, or in some way to clash with their Interest, against which there is no disputing.

But still further to illustrate what I here propose by a greater number of Authorities, it will be found that most of *Asia*, and *Africa*, have used for these many Years, and even at this present time, but very few inward Medicines, Curing most of their Distempers incident to the Human Body, by inustion, or burning, and blistering with hot Irons, so also by the Acupuncture, or pricking, and bleeding with Needles, Arrows, or sharp pointed Instruments. Sir *William Temple* gives us a very good account of the burning with *Moxa*, much used in the *East-Indies*, for Goutish and Arthritic Pains. It is also worthy our Observation; that the *Turks* are rarely troubled with Gout, Gravel, Rheumatism, and many other grievous Distempers so common with us; which probably may be fully as much owing to their frequent Use of the Bagnios, as to their Sobriety of Living. What

Those of *Asia*, and *Africa*, Cure most of their Distempers by Burning, Blistering, and sharp pointed Instruments.

Cure of Gout and Arthritic Pains by *Moxa*.

The *Turks* rarely troubled with Gout, Gravel, and Rheumatism.

I have oftentimes observed whilst in *Turky*, and very much wonder'd at, is, that I rarely, or never, see any of the *Turks* to spit, most of the Humours being probably secern'd by the miliary Glands of the Skin. Bagnios was a Method of Cure very much used by the Antients, as *Pliny* tells us of *Cleophrantus* bringing it first in Use: Or did any thing make a more magnificent Shew, then the Publick Baths of Antient *Rome*? The Vestiges and Monuments of these still remaining, informs us of their having been most luxurious Edifices, and was so common in those Days, that not only in this famous City, but even the private Houses in the Country, and Villages, boasted of their costly Baths; but now being in much disuse, we are probably at some Loss in the thorough knowledge of their manner of using them. The Emperors built publick Baths for the good of the common People, and every quarter of the Town was provided with them both for Men, and Women, to wash themselves in every Day, at a very small Charge, *Juvenal* computes it at a * *Quadrans*; whilst

Turks rarely, or never, spit.

Of the first Use of Bagnios by Cleophrantus, and the rest of the Antients, or Romans.

+ *Quadrans quarta pars Assis qui & Teruncius, i. trium uncularum minimus dictus*; three 4th Parts of a Farthing.

the Boys and Girls were wash'd for nothing. In his Second Satyr he says,

*Nec Pueri credunt, nisi, qui nondum
ere lavantur.*

But some do alledge, that the Reason of the Romans so much using of Bagnios, was, because of their not wearing Linnen; though that Argument seems of little force to me, since we find that the Turks, who very much follow the same Practice, wear Linnen Shirts as we do: So that it was not from any Necessity of this kind, but for Health and Cleanliness.

It is also very certain, that Bathing was very much used by the Grecians, as well as Romans, as also by the Egyptians, as Prosper Alpinus relates; so likewise Galen takes notice of the same Practice: And Asclepiades was said to improve so very much in this Knowledge, that he almost discarded, or left off, the use of all inward Medicines. * Most of Asia, and Africa, still very much use Bathing; and we shall also

Bagnios also used by the Grecians, and Egyptians.

Asclepiades's great Skill in Bathing.

* Vide, Floyer upon the Cold Bath.

and Fire, or Burning, and Incision, to have been very much used by *Hypocratis*, *Celsus*, and the rest of the Antients. And if we narrowly observe *Hypocratte's* Practice, we shall find most, or a great part, of the principal Cures of his Distempers, much to depend upon some outward means, or some Operation, or notable piece of Surgery.

External Means much used by *Hypocratis*, &c.

It is little to my purpose here to take notice, that *Hypocrates* not only prepared and administer'd his own Medicines, or was done under his particular Care, in his House by his Disciples, or Servants, and also practiced the Operations of Surgery; or that *Celsus* did the like; and was of Opinion that Physick, Pharmacey, and Surgery, were inseparable: But I shall only observe that *Hypocrates* burnt, or cauterised the Back and Breast, for a Phtysick; as also the Belly, in Obstructions of the Spleen; and for this purpose he sometimes used hot Irons, or burning Wood: As also a sort of Moss, Lint, or Tow, upon the part affected; and this he frequently practic'd in most fixed Pains; the which as I have already observed, is much used at this

Phtysick cured by burning, as also Obstructions of the Spleen. *Hyp.*

Gout and
Ischiatic
Pains cured
by burning
by *Hyp.* and
the *Ægypti-
ans.*

this present time, both in *Asia* and *Afri-
ca*. And no doubt but that the use of
the *Moxa* was taken from him. For he
also used burning, both in Gout and
Ischiatic Pains. *Prosper Alpinus* likewise
tells us in his *Medecina Ægyptiorum*, (*)
that the *Ægyptians* used to burn Cot-
ton roll'd round with Lint upon the
Part, being made up of a *Pyramidal*
Figure, to the Top of which they put
Fire, and let it burn to the *Basis* or
Skin.

Dropfy cured
by burning,
as also Pains
of the Head.
Hyp.

This Practice of cauterising was so
familiar to *Hypocrates*, that there were few
Chronical Cases, where he did not use
it, for a commencing Dropfy, he
burnt upon the Belly in eight Places
towards the Liver; as also for Pains of
the Head in two Parts behind the Ears,
two upon the back part of the Head,
two on the Nape of the Neck, and two
near the Corners of the Eyes: When
this was ineffectual, he used an Incision
round the Forehead, which he kept
open with Lint, in form of a Wound, for
some time, to give vent to the Humours.
Both these he used much in Defluxions
of the Head.

(*) *Lib. 3. Chap. 12.*

Though this Practice appears very terrible to us, yet it was so common in those Days, that they frequently us'd it, when they were not Sick; the *Scythians* burnt their Arms, Shoulders, Breast, Thighs and Loins, for to strengthen their Body and Joints, and to make them more hardy; as also to consume the superfluous Humidities of the Flesh, which they imagin'd was some Hinderance to the bending of their Bows, or launcing of their Javelins with so much Force.

The Scythians
burnt their
Loins to
strengthen
them.

Many are also of Opinion that *Hypocrates* knew the Circulation of the Blood, for which they advance abundance of Arguments; among the rest, that of stopping Hemorogies of Blood by the Use of Ligatures upon the Arms, Legs, &c. Nevertheless *Dr. Picairn* will not allow him to know any thing about it; yet let it be as it will, he built but little upon his Philosophy, excepting such as was drawn from his Practice, founded upon Observation and Experience, which will never vary, but will always hold good.

Hypocrates
ext. Method
in Inflammations of the
Lungs, Plurisy, and
Peripneumonia.

For Inflammations of the Lungs, Plurisy, (t) and Peripneumonia, *Hypocrates* bled frequently, and purg'd gently, and in the two latter, he made much Use of Fomentations to the Part; the which he often put in Bladders, or wet Spunges in it, and apply'd to the Place affected.

Apoplexies,
Paralysis,
and Convulsions. *Hyp.*

He also bled much, vomited, and purged, those who suddenly lost their Speech; as in Apoplexies, Paralysis, and Convulsions; he likewise in those Cases much used Sternutatories, or Erhines, Fomentation and Bagnios, with frequent Anointing, or Embrocating of the Patient, and hot Bags apply'd behind upon the Tendons, or Nape of the Neck.

Of Quinsies.
Hyp.

In Quinsies too he bled much, and purged with *Elaterium*, used Gargles, Fumes, and shaved the Head, upon which he apply'd a Cere-cloath, as

(t) *Hypocrat.* used much Fomentations, and *Hellibor*, (which it was almost an universal Remedy at that time) he also much used Oyls, Oyntments, Cataplasms, and other external Applications: He not only apply'd Things to the Part in Plurisies, but oftentimes also anointed all the Body, Loins or Limbs, though the Malady was only in the Breast, 2. *de diata in acutis.*

also

also to the Neck ; after having fomented and anointed the latter, then wrapt it in Woollen.

In the Iliac Passion, as well as in the Cholera, he begun with a Vomit, (though in both, they already seem to Vomit too much) he next bled in the Arm, and Head, he kept all above the Diaphragm Cool ; but the Abdomen, and Parts below, he warmed by Fomentations, or by putting them in warm Water, and frequently anointing those Parts with Oyl, and apply'd hot Cataplasmes ; at the same time using, Suppositories made of Honey dipt in Ox Gall, to bring away the Fæces in the Gut *Rectum*, and then gave an Emollient Glyster, or of things to dissolve the Excrements, and not of any hot Compositions : After giving it, he ordered them to stop the Anus with a Sponge, putting them in the Semicupium, or Semibath, and ordered them to keep the Injection as long as possible.

In more Chronical Distempers, or those of longer Continuance, as in Hysterick, or Hypochondriac Cases, he very much advised Walking or Exercise, but if weak, they were to be carry'd in a Chaise, or Litter, and frequently to make

Of the Iliac
Passion and
Cholera.
Hyp.

Of more
Chronical
Distempers,
as Hysterics
and Hypo-
chondriacs.
Hyp.

little Journies. He likewise used purging, and vomiting, with the cold Bath in Summer; but in the Winter, and Autumn, to Anoint the Body with Oyl; he also used Glysters, and kept the Belly open. *Hypocrates* mentions a Disease of this Nature, or a Chronical Distemper in the Bowels of a young Man, who was cured of it by Reiterate Bleedings*.

Of Phthisic.
Hyp. In Phthisic, as I have already hinted, he burnt the Back and Breast, keeping these burnt Parts open for some time; he also purged the Head by Sternutatories, and advis'd Walking, and Exercise.

For Pains of
the Head.
Hyp. For Pains of the Head, he first wash'd or fomented it for some considerable time with warm Water, and then used Sternutories; if this was ineffectual, he opened the Veins of the Nose, and Forehead, and lastly, had recourse to burning of the Veins of the Head in several Places, making Incision upon those Parts: Or to the Trepan, when he thought the pain lay on the Meninges.

Inflamations
or Obstructions
of the
Spleen. *Hyp.* In Obstructions or Inflamations of the Spleen, he Advises purging, and slightly to burn in several Places round the Navel, as also to use Exercise.

* *Epidemic. lib. 5. sub princip.*

For Dropsies, he Advises much Walk-^{O Dropsy.}
ing, or laborious Exercise, Sweating, and ^{Hyp.}
Fomentations; where the Patient was
strong, he sometimes Bled them; he
also vomited with Hellibor, confining
them to a dry Dyet; and lastly, had
recourse to the Operation of burning
upon the Belly, as I have already taken
Notice.

In Intermittting Fevers, he vomited, ^{Intermittting}
or gave Hellibor, purged the Head, fo- ^{Fevers. Hyp.}
mented and bathed them frequently in
warm Water, making them Sweat.

As to Women's Distempers, *Hypocra-* ^{Of Women's}
tes supposes most of them to proceed ^{Distempers.}
from some Relaxation, or wrong Situa-
tion of the Matrix, the rising of which
Causes the most dismal Symptoms, as
Paleness, Difficulty of breathing, Con- ^{Of Difficulty}
vulsions, Deprivation of all the Senses, ^{of breathing,}
and cold as if dead; for which he Ad- ^{Convulsions,}
vises a good Bandage round the upper ^{&c.}
Part of the Belly, or Abdomen, and
gently to thrust the Matrix downwards;
he likewise used Sternutatories, and stink-
ing things to the Nose; as also Smoak,
or the Fumes of burnt Wooll, Bitumen,
or Pitch, Castor, Sulphur, Horns, Fea-
thers, or the Snuff of a Lamp. He at
the same time anointed the inferior Parts
C 3 with

Of *Hypocra-*
tes curing
most Wo-
men's Di-
stempers, by
Pessaries.

with an Aromatic Oil, or Ointment : He very much used Pessaries ; or indeed was there almost any Distempers incident to the Matrix, where he did not use them ; and were very much us'd in those Days. They were made of Lint, Linnen, or Tow, dipt or rowl'd in Powders, Oyls, or Wax, &c. made Cylindrical to the bigness of one's Finger ; and at that time in all Cases of the Matrix, or of Women, these were almost an universal Remedy ; they were made softening, or molifying, opening, or drawing, irritating, or Astringent, to Purge, Cleanse, or to Strengthen the Matrix. For which was used Oyls, and Juice of Herbs, or things more irritating, as Niter, Scammony, Cantharides, Sumach, Allom, &c. Aromatics, such as Myrrh, Castor, with the other Odoriferous Gums, and Plants : In a Word, these were used in most Cases, either for Suffocation of the Womb, or Provocation of the *Menstrua*, to stop their immoderate Flux, for the Relaxation or falling down of the Matrix ; as also for the superfluous Humidities, Ulcers, or Inflammations of these Parts, or the Dropsy there. So likewise for the Whites, or Barrenness, to facilitate the Birth, to help away the Secundine,

Diseases and
Distempers
of the Ma-
trix.

and

and to forward the Lochee, or Child-bed Purgations, and unhappily by some were used to cause Abortion.

Hypocrates at the same time used other Methods to provoke the Menſes, as purgings and vomiting, together with sharp and irritating Peſſaries, Fumes, Fomentations, and the hot Bagnio twice a Day; he gave ſeveral things inwardly, among which *Cantharides* was one.

Of Provocation of the Menſtrua.

For their immoderate Flux he forbid the Bagnio, and ordered a cool Regimen, with Abſtinence from ſharp, opening, or irritating Food, bid them to lye in Bed with their Feet high, and their Heads low, to waſh the Belly with a Sponge dipt in cold Water, apply'd a large cupping Glaſs to one of the Breasts; and laſtly, when they begun to ſtop, he purged, and vomited, fomented, and fumed the inferior Parts with Aſtringents, of Sulphur, Myrrh, Vinegar, &c. and apply'd Cataplaſmes there; as alſo Glyſters, or Injections for the Matrix.

Of their immoderate Flux.

It is alſo worthy our Obſervation, that many of the Antients taught, and were of Opinion, that a great part, or moſt Diſtempers, were curable by Muſick. Thus *Galen* cites *Æſculapius*, for curing of the Diſorders of the Mind, oc-

Of the Antients curing many Diſtempers by Muſick.

As Diſorders of the Mind.

Ischaitic
Pains.

Epilepsies
and Mad-
ness.

Of venomous
Bites, as the
Tarantula,
&c.

caſioned from a hot Temperament of Body by this means; ſo the *Phrygians* by their Muſick were ſaid to cure all manner of Iſchiatic Pains; and *Apollo-nius* Mentions it for Epilepsies and Diſtractions of the Mind. *Thales* of Crete was thus ſaid to cure the *Lacedemonians* of their Peſtilence; and *Democritus* taught it as a Cure for moſt Diſtempers. *Jamblichus* tells us that * *Pythagoras* us'd it in venomous Bites, and other Diſtempers; to theſe we may add, the known Cure for the Bite of the *Tarantula* (mention'd by *Baglivi*) and practic'd at this preſent time; but from what has been already obſerved, we ſhall not find it only to be a Remedy peculiar for the Cure of this, but alſo formerly in uſe for many other † Diſtempers; for no doubt by the violent Agitation, and Motion of the Body, it muſt open

* N. B. *Pythagoras* was a Phyſician as well as Philoſopher.

† Neither ſhall we find this Method (probably) ſo deſpicable as we may imagine in the Cure of thoſe Diſtempers; it may be reckoned a part of the Gymnaſtic Phyſick, and by ſo much increaſing the Secretion of the Milliary Gland muſt conſequently make our greateſt Evacuation of the Humours of the Body.

Obstructions, and if not Augment, or force all the Secretions, will at least considerably Increase that of the Milliary Glanders; neither has any Musick the Effect, but that which is very brisk and strong; for the Nerves probably being more tense, or more stretch'd than commonly from an Inflammation of the Parts, by way of Sympathy, or Concord, require the Musick more lowd, and was frequently by them apply'd to the very part. To this too we may add the Power of Exercises.

Herodicus of *Thrace*, is said to have been the first Inventaer of the Gymnastic Physick, or Exercise, though *Galen* says it was known to *Æsculapius*; but whether so or not, it was *Herodicus* who so much improved it, as to be esteemed an Art, called the *Ars*, or *Medicina Gymnastica*, which was taught in Academies, or Publick Buildings for that purpose, called *Gymnasia*, or *Palæstræ*, where they had large Places, or long Porticoes, so as to Walk, Run, or Exercise, under a Roof, or Cover. There were likewise Apartments for the Philosophers, Rhetoricians, and the learned, called *Exedra*, from the *Greek* Word to sit. The Youth had their Places a-part, where they

Herodicus
first Inventaer
of the *Medi-*
cina Gymna-
stica.

they exercised under their Masters called *Gymnaſtæ*, who had Servants under 'em called *Pædotribæ*; their Exercises were ſuch as uſing the Bow, throwing of Javelins, playing with Bullets or heavy Weights, ſeveral different Exercises with their Hands and Fiſts, Running, Leaping, Jumping, Vaulting, Dancing, and Riding a Horſe-back, &c.

Of *Aſclepiades* Practice.

Aſclepiades of *Bithynia*, who lived in the time of *Mithridates*, was one of the firſt who brought Phyſick into Credit at *Rome*; after *Archagathus*, who loſt Reputation there, he was the firſt Inventer of hanging Beds, and many different Sorts of Bagnios; among which he had alſo hanging Ones. Beſides the Exercises above-mentioned, he adviſed many different ſorts of Carriages, among which the eaſieſt was that of going in a Boat upon a River; but if requiſite to be more violent, put them to the open Sea. He alſo uſed Coach, Chaiſe, Litters, &c. He ſaid that a Fever was to be cured by a Fever that is cauſed by violent Motion, until the Strength of the Patient was almoſt ſpent. He alſo very much uſ'd Friction, particularly in Dropsy. In Lethargies, he adviſ'd Sternutories, and a Cataplaſm of Muſtard and

Fevers.

Lethargies.

Vinegar

Vinegar apply'd to the Head. He frequently made use of many external Remedies, and gave some inwardly, tho' but rarely, and never made use of any Purgatives, because he said they offended the Stomach. *Erasistratus* and some others were of the same Opinion. Nevertheless *Asclepiades* frequently made use of Glysters to Clean the Guts. And the Reason he gave for using so much Exercise in Distempers, was he said by that means the better to open the Pores or Channels, so as to give a more free Passage to the Liquids, or Fluids. Those who would be more fully informed upon this Subject, may consult *Hieronimus Mercurialis*, or Dr. *Fuller* his *Medicina Gymnastica*.

Since it would be an endless Work, should I pretend to enumerate the many various External Methods used by the Antients, as well as Moderns, for the Cure of Distempers; but I hope these few Hints will serve as an Introduction, especially when considered with the rest of what is advanced in the following Treatise, in Writing the particular Cures of Distempers.

Neither have I thought it necessary to name, or mention, in these few Sheets, every Malady incident to the Human Body, since I thought it sufficient (especially to those a little knowing in this Art) only to mention the Methods and Cures for the most difficult Distempers; the which being known, I take the rest for granted; or I hope it will not be then found difficult by the Simplest Students of the Profession, to Cure the more easy, or less Stubborn, Malladies, or Diseases; since probably the Cures for the most Difficult, may also serve for the others, or at least from what I advance hereafter, how that all the Secretions of the Body may be forc'd by outward means; from thence I say, all the particular Cures may be easily consider'd, or apply'd

And yet though I show, or prove, that all the Secertions, or Glands of the Body may be forced, or all Distempers to be cured by external Means, nevertheless it is not to be doubted, that were we to Study this Practice more, we should undoubtedly arrive to be much more perfect in it.

The Method I have taken to introduce this Doctrine which may at first seem very surprizing, until duly considered, I have first endeavoured to make a strict and curious Examination, or Enquiry, into the Texture, Nature, and Fabrick of the common Integuments, or Skin, together with the Offices or Uses of its proper Parts, in which probably there may be found some new Thoughts.

After which I consider whether it is not the best, and most effectual Method of communicating Medicines by the Pores of the Skin : Since they are to be judged of as entirely differing from Aliment.

I then consider whether the Evacuations, or Secretions, of all the Glands of the Body may not be forced by outward means ? As the Glands of the Skin, Kidneys, Maxillary, and Salivatic Glands, with those of the Nose, Eyes, Ears, &c. and then, whether all the Distempers incident to the human Body, may not be cured by Externals ?

After which I treat of Purgation, and Emetics in General, and next give Instances of the most difficult Distempers which happens to the Body, the
Cures

Cures as I have said of the less Difficult, or less Dangerous, being easy to be found out; the which I have omitted for Brevities sake; and have scarce advanced any thing but what is founded upon Observation or Experience.

Lastly, I have added by way of Appendix, some few Thoughts about the Manner of Chyrurgical Remedies, operating in Wounds, and Ulcers, or other common Applications in Surgery, that from manifest Observation, and Experience, it seems highly probable, they operate after the same Manner, as when taken at the Mouth.

As to the Language, it is what I am not very Anxious about, but have endeavoured to write so plain, as that I hope to be understood, since Usefulness is the only thing I aim at: The Finical finery of *Beaux*, or *Pomphous Pageantry*, Embellishments, or Gawdy Trappings, either of Men, or Speeches, is what I little Value; Usefulness, Sincerity, Plainness, and Truth, being my whole Design.

Dr. *Huartes* in his *Examino Del ingenio*, says, that he never knew an Author very extraordinary in his Style, or Language,

guage, and at the same time to have very extraordinary, or very curious new or uncommon Thoughts in him; so he says, a *Spaniard* in his common barbarous Language, shall have Thousands of fine Thoughts which are not to be found in those noted for their elegant Stile.

Thus it is certain, that even the Divine *Plato's* Discourses are not so Coherent, but rather in broken Sentences; yet *Cicero* says, that if *Jupiter* had a Mind to speak *Greek*, he would speak it as *Plato*.

Socrates's Speeches were compared by the *Athenians*, to a rough, and unpolished Chest, which when opened were found full of fine Carvings. And thus too even the great *Hypocrates* Writings, are but very incorrect, or indigested, and often without the Nouns.

In the same Manner we shall find that those who have left us the most valuable, substantial, or most useful Writings, are for the most part incorrect, or but very indifferent Language, their Thoughts being entirely bent upon the Subject, and not the * Floridness of

* Words are like Leaves, and where they most abound Much Fruit of Sense beneath is rarely found. *Pope on*
(*Crit.*

the Style. I am fully perswaded that it is as impossible for a Man to be very perfect at two different Things at once, or at the same time, and which have no Affinity one with another, as it is for a Man to look at two different Objects at the same time; or to give a strict Attention to the hearing of two different Things at once. I am very well satisfy'd that Men of good Genius, or Understanding, may be capable of a great many various, or different Things, Arts, or Sciences, during their Lifetimes, yet never all at once in the highest Perfection; since as we closely apply our selves, and Increase in the Study, or Knowledge of one, so we forget, lose, or decrease in the Knowledge of the other, especially where the Subjects are very different.

For which Reason I am apt to think, that Men's Thoughts ought rather to be entirely bent upon the Usefulness of Subjects, and as little as possible to spend their Time in the Ornamentary parts; for my own particular, I rest satisfy'd if but rightly understood.

For no Man can doubt, but that were he to apply himself to the Study of Words, and delicacy of Expression, but that he might arrive to some Perfection in it; yet still it cannot I think be deny'd, but that whilst he is studying of that, or his Thoughts to continue bent that way, he must at the same time in some, Measure, lose, forget, or neglect, his other Studies, or Knowledge.

Thus we very rarely find that those who are very great Masters of Language, and who write a very Ornate, Elegant, or Florid Stile, have any thing in their Writings which is very curious, or extraordinary, but are mostly * valuable for their Language, or at best for some good Quotations from other Authors, or may say something, rather witty, handsome, or Genteel, than any very bold Master Strokes, or things of great Moment, or of a profound Thought, or Judgment.

* Yet I very well know that all these Apologies, are but to little purpose, since Books, as well as Men, are more acceptable, or valued, for Dress, than Merit.

But it's true, that those who have always lived in their own Country, and at Court, or in the Metropolitan City, will naturally have their Words, Expressions, or Phrases more proper, or more approved of, than those who have been born in the more remote Parts of the Kingdom, or who have lived much abroad (among the latter of which I must Acknowledge my self one) yet probably the Sence of the last may be as good, and useful, as that of the first, though not so Elegant in the Expressions.

But if there should not be found here either good Language, or any thing else that is good, but the Design, (which cannot be deny'd to be so) I shall frankly allow there may be many Errors in it: Or did I ever know, or see, any Author, or Book without them; yet have ever been of Opinion, that the best way of criticizing or finding Fault, is to write a better of their own, especially when the Subject is good or useful: Or as the Poet has it,

Let such teach others who themselves
(excel,
And Censure freely who have written
(well.
Authors are Partial to their Wit, 'tis
(true,
But are not Criticks to their Judgment
(too ?
Whoever thinks a faultless Piece to
(see,
Thinks what ne're was, nor is, nor e're
(shall be.

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ESSAYS

BY J. H. M. J. VAN DER KAM

CHICAGO

THE UNIVERSITY OF CHICAGO PRESS
1927

THE UNIVERSITY OF CHICAGO PRESS
CHICAGO, ILL.